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Elealeh

Arnet, Samuel

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Fig. 13 Maestro Mateo, "Two musicians" (12th cent.)

troductory image with the celestial worship of the elders (who can also be represented as young men), followed by representations of a single elder instructing the embodiment of human soul in each of the 24 chapters (Heidelberg, UB, pal. germ. 27, 1418) (cf. Ott).

3. Elders as physiognomical type. The "elder" in the sense of a venerable senior male person is a physiognomical type that was used for the representation of apostles, prophets, and monastic saints. White hair and beardedness are the most common traits that lend an aura of wisdom acquired by age to sacred authorities. The mosaics in the presbytery of St. Vitale in Ravenna (647–50) are an important early example: two prophets of the HB/OT, Jeremiah, Isaiah and all four authors of the gospels are represented as old wise men who act as intermediaries of revelation by scripture. The origins of this scheme go back to the ancient tradition of philosopher portraits. In late antiquity, these became also a model for portraits showing Jesus bearded and with long hair. In the case of the prophets, apostles, and evangelists, the philosopher type was combined with signs of agedness. Yet more often than not these groups of sacred authorities were a mixture of figures of different age. Thus, in the apostle group, Peter and Paul are depicted as elders with highly individualized physiognomy from the 4th century onwards, but usually also younger members can be found. Typically, this youthful element is embodied by John and Daniel

who were capable of the highest grade of revelation. In pictures of the Susanna story in Dan 13, the two elders represent the sinful side of old men, whereas Daniel acts as the young virtuous prophet inspired by God. Hence, the iconography of "elders" as wise old men is linked less to entire categories and more to individuals (cf. hermits like Anthony and Jerome in Renaissance and Baroque art).

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David Ganz

Elead

Elead (ʿElēʾād or ʿElʾād) is mentioned in 1 Chr 7:21 as one of the descendants of Ephraim, who, trying to steal cattle, was killed by the men of Gat. Elead and Ezer lack the otherwise typical designation "his son," which may be an indication that these persons, as well as their killing, are later additions. Since the story plays no role elsewhere in the HB and is irrelevant in the present context, it may have been taken from an unknown source. The English spelling Elead derives from the Gk. Ελεαδ, although Ελααδ is also attested (Vg. *Elad*).

Juha Pakkala

Eleadah

Eleadah (ʿElʾādā) son of Tahath was a descendant of Ephraim (1 Chr 7:20; the verse differs slightly in the LXX). He is, however, absent from the parallel list in Num 26:35. Most likely, the name means "God had adorned" (see Ezek 16:11).

Isaac Kalimi

Elealeh

Elealeh (ʿElʾālēh, once ʿElʾālē; usually identified with present-day al-ʿAl), a place in the Bible always mentioned together with Heshbon, was a town northeast of Heshbon (Num 32:3, 37). It was allotted to the Reubenites but later belonged to Moab again (Isa 15:4; 16:9; Jer 48:34). In the time of Eusebius, "a very large village" was still preserved (*Onom.* 84.10).

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Samuel Arnet

Eleasah

Eleasah (*ʿElē-āsā* or *ʿEl-āsā*) son of Raphah/Rephaiah is listed as one of Saul's descendants in 1 Chr 8:37 and 9:43. Saul's Benjaminite genealogy is found in two versions that contain mainly orthographic differences (1 Chr 8:29–38; 9:39–44). The English spelling derives from the Gk. *Ελεασα*, although *Ελασα* is also attested (Vg. *Elasa*). Since names with Baal as a theophoric element are preserved in these lists, parts of the genealogy may derive from the monarchic period.

Juha Pakkala

Eleazar

1. Son of Aaron

In the HB/OT, Eleazar is the name of the third son of Aaron by Elisheba (Exod 6:23; Num 3:2; 26:60; Ezra 7:5; 1 Chr 6:3, 50; 24:1), who married one of the daughters of Putiel and was the father of Phinehas (Exod 6:25; 1 Chr 6:4), the third high priest. Although the mentions of Eleazar in the Pentateuch are by far less important than those of Aaron, he is nonetheless a key ancestral figure of the Israelite priesthood. He is consecrated as priest together with his father and three brothers immediately after the building of the wilderness sanctuary and the revelation to Moses of the different types of sacrifices to be offered to YHWH (Exod 28–29; Lev 8). After the death of his two brothers Nadab and Abihu (Lev 10), as the elder remaining son, he logically becomes the most important priestly figure after Aaron. During the wilderness census, he is given the oversight of the Levites (Num 3:32) and the charge of the sanctuary and all within it (Num 4:16). After Aaron's death (Num 20:22–29), Eleazar eventually becomes the new high priest. The transition from Aaron to Eleazar, which corresponds to a transition from the first to the second generation of the exodus, is aptly expressed by the account of Num 26, in which Eleazar seconds Moses in the second census of the Israelites after the death of the first generation (cf. the conclusion in Num 26:63–65).

As is to be expected, some episodes in the Pentateuch emphasize the unique authority of Eleazar, even before Aaron's death. After the episode of the rebellion of the Levite Korah and his followers, which establishes the supremacy of the Aaronite priesthood (Num 16), Eleazar is charged with the task of hammering out the censers of Korah and his followers to turn them into an altar covering.

In Num 19, it is also Eleazar who must perform the newly instituted rite, which serves for the purification of the Israelites who have been in contact with a corpse. Since pollution and purity are consistently presented in the HB/OT as the exclusive competence of priests (Lev 10:10; Deut 24:8; Ezek 22:26; 44:23; Zeph 3:4; Hag 2:11), and since corpse pollution is the most severe form of impurity in the Priestly traditions, Eleazar's involvement in the ritual of Num 19 asserts his unique authority in ritual matters. At the same time, and even more than with Aaron, several passages in the Pentateuch emphasize the authority of Eleazar in other matters that go beyond the sphere of the ritual.

In Num 27:12–23, Eleazar supervises the appointment of Joshua as Moses' successor, and v. 21, in particular, subordinates Joshua's role as the people's leader to the decision of the high priest Eleazar (Schäfer-Lichtenberger: 153–59; Frevel: 272–83; Achenbach: 557–67; Kislev).

In other passages, Eleazar supervises the division of the land with Joshua (Num 32:28; 34:17; further Josh 14:1; 17:4 and 19:51). The blurring of the lines between ritual and political matters in the traditions associated with Eleazar is also evident in the account of Israel's campaign against Midian in Num 31, which presents a kind of model of "sacral" war (Achenbach: 615–22). The campaign is led by Phinehas, Eleazar's son and successor (presumably, the underlying rationale is that Eleazar himself, as high priest, cannot be defiled by the contact with corpses; cf. Lev 21:11), while Eleazar supervises the repartition of the spoils of war and the purification of the warriors. The fact that the book of Joshua ends not with death of Joshua as would be expected (and as was clearly the case in an earlier edition of that book, compare Judg 2:6–10), but with the death of Eleazar is also a way to emphasize not only Eleazar's leadership but also his higher status vis-à-vis Joshua (cf. Josh 24:33 MT; a different, longer account is preserved in the LXX).

In the Pentateuch and the book of Joshua, mention of Eleazar occurs exclusively in passages that are assigned to the "Priestly" source, traditionally dated to the 6th–5th centuries BCE. This has led some scholars to suggest that the presentation of Eleazar would reflect the historical situation of a "diarchy" at the beginning of the Persian period (e.g., Schmidt: 238–39 or Gosse). However, the entire hypothesis of a dual government in Judah consisting of the governor and the high priest is problematic, and the hypothesis does not fit with the claim that Joshua (who would stand for the governor) appears to be subordinated to the high priest Eleazar.

More recently, other scholars have argued that the traditions about Eleazar had undergone a revision in the late Persian period (e.g., Kislev regarding Num 27:12–23), or even that they were entirely